

The Eclectic Theosophist

NO. 28

May 15, 1975

A BI-MONTHLY NEWSLETTER FROM POINT LOMA PUBLICATIONS, INC.

Subscription for one year
(6 issues), \$2.50 (U.S.A.)

P.O. Box 9966 — San Diego, California 92109

Editors: W. Emmett Small, Helen Todd

Per Copy 50c

"H. P. BLAVATSKY AND THE THEOSOPHICAL MOVEMENT" PUBLISHER'S PREFACE

This impartial and challenging history by Charles J. Ryan was first published in 1937. A second edition is particularly called for in this centennial year of the founding of the Theosophical Society.—Eds.

There need be no apology for a second edition of this volume. When V.B.N. wrote in the London *Sunday Referee* (January 7, 1934), that H. P. Blavatsky had changed "the whole current of European thought" in the nineteenth century, he only anticipated what forward minds of the twentieth century would corroborate, and that the Great Ideas she sowed and so generously elucidated in philosophical exposition are strongly influencing the essential current that marks the liberated thinking of the present age—liberated, we should add, not in the sense of freedom from responsibility, but from what was worn-out and lifeless. She brought vision, perspective, and placed the human entity where it belongs in relation to the Universe. As one reads her works one finds invariably on them "the print of the giant's thumb" and "no one imaginatively gifted can help feeling in the presence of an overwhelming and essentially noble personality."

H. P. Blavatsky and the Theosophical Movement, however, is not concerned with the Teaching she gave, all-important as that is, but is a historical sketch of her extraordinary life and, more particularly, outlines the aims and record of the Society she founded, and of the upheavals that shook it. For the general reader to come to know this is to come to know H. P. Blavatsky more understandingly and to place her in calm and true perspective before the western world as one of the great bringers of Ideas and molders of Thought.

Since this is essentially a history of H. P. Blavatsky and events of her life leading to the organization of the Theosophical Society and the history of its formative years, it is felt that the last three chapters of the original edition recording facts following her death, fit better in an Appendix. Some readers may be less concerned with these pages, but for the student and researcher they preserve facts not easily elsewhere to be found and therefore should be regarded as of sound historical value.

A brief record of the later history of the Theosophical Society (Point Loma) is also considered appropriate here, as well as a listing of worldwide Theosophical Societies and Groups representative of the Theosophical Movement today.

In addition, H. P. Blavatsky's memorable *Letters to the American Conventions* are incorporated, as well as an article by William Q. Judge, "The Esoteric She': The Late Mme. Blavatsky—A Sketch of Her Career", as these are deemed to be of historical importance.

Charles James Ryan, born in Halifax, England, in 1865, was the son of an artist and himself an artist by profession, having studied under Sir Hubert von Herkomer, R.A., at his School of Painting at Bushey, near London. His specialty was landscapes and some portraiture, and in these he was exhibiting in the Royal Academy in London at the age of 26. But his chief interest was in Theosophy, and he became a member of the Theosophical Society in the early 1890's, and in the year 1900 left England and moved to the Point Loma, California, Theosophical Headquarters to further the work centered there. From then on he became best known for his contributions to theosophical journals for over half a century on science, archaeology, art, architecture, astronomy, and as a reviewer and critic of current scientific events in relation to Theosophy.

This centennial year of the founding of the Theosophical Society makes particularly timely the republishing of this history. As one reviewer remarked on its first appearance: "It serves better than any other history the purpose for which it was designed: to give a brief, but not too brief, view of the inspirer of Theosophy."

A 'STANDING COMMITTEE'

JOHN B. S. COATS

Extract from Presidential Address to the 99th Annual Convention of the Theosophical Society (Adyar), Varanasi, India, December 26, 1974.

I think everyone will be interested to know that, for our World Congress in New York next year, we have invited a number of individuals and groups with aims that are similar to our own, and who might also be said to belong fundamentally to the Blavatsky tradition.

There are those who press for unification of all theosophical groups once again into one united Society. Whilst this could be regarded in some ways as a very fine achievement, and a worthy offering on the occasion of our Centenary, I think that since freedom has always been one of the main features of the theosophical way of life, other groups and societies, based on principles similar to our own, but differing in administration, must reach many people whom we in our Society have not been able to reach so far. The precious truths of the wisdom are so immense that a thousand societies would not be able to do full justice to their diffusion amongst men. The aims of all theosophical groups are basically the same and, in a deep sense, we are all united by a common desire to serve humanity by making Theosophy available.

Let us not be particularly concerned with uniformity which produces only a certain deadness, but rather be concerned more immediately with the creation of what in some

other fields is called a 'standing committee' where the representatives of different groups meet together quite freely and without any feeling of constraint to discuss mutual problems and exchange news and views. We could all probably benefit in this manner; and if such co-operation should lead one day to a closer working together, this could only be welcomed by all true students of the Wisdom.

IN JUSTICE TO WILLIAM Q. JUDGE

BORIS DE ZIRKOFF

Readers are referred to *Theosophia*, Spring 1975, for the full text of this article, "William Quan Judge: His Occult Status." We share with our readers its last three paragraphs.—Eds.

As we view this whole tragic business, we do not feel that conscience can be salved by an occasionally friendly word about Mr. Judge or by pointing to the fact that The Theosophical Publishing House lists his books. (For that matter, the T.P.H. is selling with equal zest books the contents of which often flagrantly contradict important points of Theosophical teaching. True, the T.P.H. is a business organization, and its business is to sell books; but, from the standpoint of *Theosophical ethics* and *the dissemination of truth*, higher matters are surely of paramount importance.)

One of the most vital actions to restore harmony among various Theosophical groups throughout the world, would be for the highest officials of The Theosophical Society (Adyar) to make a frank declaration acknowledging that a grave injustice was done Mr. Judge; that his name should be cleared of all suspicions; and that all Theosophists should regard him as one of the three chief Founders of The Theosophical Society—a man whose high occult status as an agent of the Brotherhood cannot be questioned against the background of historical facts and available documentary evidence.

The logical place, and the finest opportunity for such a declaration would be the World Congress of The Theosophical Society to be held in New York in November, 1975. It would have the authority of the highest officials in the Organization, and would have the added momentum of a climacteric occasion which will be remembered for years to come throughout the Movement.

PATTERN OF ORGANIC RHYTHMS

LYDIA ROSS, M.D.

Extract from Chapter III: "Man's Body a Vast Sounding Board", from the just published Manual (No. 8) *Cycles: in Universe and Man*.

Medical researches show that in the functions of respiration, circulation, digestion, secretion, excretion, gestation, etc., each organ has its own rate of vibratory motion, its *recurring ebb and flow of vital purpose*. Tiny ciliated cells, as in the bronchial lining, move the moisture in an outgoing current by their own rate of waving their delicate hairlets back and forth. The heart repeats its cycle of systole, dia-

stole, and rest, about four times as fast as the tide of air rises and falls in the lungs. Yet both are timed together so that the blood is received, purified, and passed on its rounds. There is a wonderful balanced relation of all the organs' pulsations to each other, and to the whole body. The co-ordinate system of continuous cycles within us, in its orderly precision, is regulated like a solar system. To say the least, the body is a marvelous living mechanism of interacting wheels.

Mathematics, so exact in astronomical calculations, shows that ratios of periodicity in the solar system are repeated in our body. Our organs pulsate in multiples of the solar heart-beat. For example, the sun is the heart of the solar system. At the beginning of the eleven-year sun-spot period, there is something akin to contraction, and an outpouring of the sun's life-force, similar to our circulation of life-blood. The solar vital currents reach the outermost limits of its system, to return progressively for another eleven-year round.

The sun has been vitalizing our humanity during the coming and going of its past four Root-Races. Each Root-Race in its turn evolved through a regular series of four periods of differing character and duration, called in Hindu philosophy the yugas. Our present Fifth Root-Race repeats this typical cyclic series. Its first period lasted 1,728,000 years; its second, 1,296,000 years; its third, 864,000 years; while the fourth period, our present age, will take 432,000 years — a total of 4,320,000 years. This sequence of digits 4 3 2 turns out to be a key-number in certain recurring rounds, 'above and below.' In popular language, the 'precession of the equinoxes' is a gain, so to say, of approximately fifty seconds on the arc of 360 degrees which the sun completes in its yearly circuit in moving around among the constellations. This yearly fraction of one-seventy-second of a degree accumulates until it totals the complete arc of 360 degrees. The sun then has arrived at the same place among the constellations in a cycle of 25,920 years—the 'Platonic year.'

This cycle among the celestial bodies has its miniature copy in our own bodies. That is, we breathe in and out, completing one respiration about eighteen times a minute. In twenty-four hours we breathe 25,920 times. Our little day has a respiratory round on a similar scale of the sun's precessional movement. Meantime, our heart-beat averages seventy-two times a minute; and the sun takes seventy-two years to pass one degree along its zodiacal round. Our heart beats, in an hour a total of 4,320 times, repeating the digits of the ancient key-number. The mathematical analogy can be carried further in showing the universality of periodicity. The significant point is the intermingling of active physical and super-physical forces. Through our sympathetic nervous system, the intelligent 'laws of Nature' time our organic rhythms with the super-conscious heart of the Universe.

The different body cells not only have their functional rhythm, but they are timed to come and go, by dividing into new cells. This simple division into new entities is now seen in lowest forms of animal and vegetable life; it repeats the way in which the ethereal, spherical First Root-Race reproduced itself. Our body cells are reborn, so to say, like miniature copies of the primeval method of the race. Some of our cells divide rapidly, as in young creatures; others

change slowly, as in old age and in bone, but the ebb and flow is continuous. The whole body is changed in seven-year cycles; so that the man of seventy years has reembodyed, relatively speaking, ten times in one lifetime. He passes away but to return for another circuit on earth.

Life and death, then, are only the systole and diastole of the cosmic heart-beat which, for us, keeps the spiritual Self coming and going, here and elsewhere.

REINCARNATION, "A HEARTLESS DOCTRINE"

HELEN TODD

"A heartless doctrine! a merciless machine!" This astounding declaration about Reincarnation struck a disturbing note on a lovely Sunday morning. "But what is the truth?" continued the broadcaster,—"one birth, one death, and then—The Judgment."

Though a belief in reincarnation is becoming popular it is a fact that thousands still live apparently contentedly with the One Birth—One Death concept, and if they had ever heard of reincarnation would indeed consider it a heartless doctrine, a treadmill of repetitive experiences—for what purpose? to what end?

There is, of course, a great deal of discontent, even of disenchantment with the orthodox beliefs; and to those who experience this disaffection the doctrine of reincarnation should appeal. Sometimes it does, but it too often takes strange twists and turns in non-intuitive minds. It can be made to serve the vanity and curiosity of many who, for instance, flock to clairvoyants to learn "who they were in past lives." Or there is a craze for having hypnotists 'regress' them to the consciousness of a former existence; and psychic practices are often employed in the name of science. In general, the word reincarnation as now popularized is bandied about in television shows, used as a catchword in parlor games, in jokes about what animal you were in a past life, and is the subject of scores of books whose value is debatable (with some notable exceptions). Thus the word reincarnation is on the way to becoming as shoddy as is the fate of a good number of other clear and useful words. And the teaching itself has become "muddled up with foreign chaff," to quote an apt phrase from *The Mahatma Letters*.

At this point one might well ask: How accurate is a term that is susceptible of so many interpretations? And we have to admit that a word has only a limited degree of accuracy; in this way it is different from a *symbol*. A true symbol has an exact meaning, as for instance a mathematical formula or a pictographic highway sign. These symbols do not mean one thing to one person and something else to another; everyone knows what they mean without a doubt. But this is not the case with words, and more especially of metaphysical terms, which represent ideas beyond the purely physical sphere. That is why the Sage will often use symbols to express with exactitude the realities of the ideative planes; and these are then mirrored on the planes of matter. Thus the *idea* behind Reincarnation is cosmic in origin. In symbolic form it suggests the principle of the ever-recurring alternating cycles of activity and rest, of waking and sleep-

ing, or of day and night. Universes thus alternate periods (aeons long to be sure) of 'waking' and 'sleeping', of appearing and disappearing from the physical plane, sometimes called manvantaras and pralayas. So does man have his waking and his sleeping periods, not only in the day-night cycles of his active earth-life, but in the larger cycles of alternating incarnation and his so-called death when he leaves the body for a period of rest and recuperation. But this is no "treadmill of repetitive experiences", as we will show when we extend our discussion.

First it must be understood that no one theosophical teaching stands alone. All are enmeshed in a magnificent whole; and when we 'abstract' (draw from) one teaching from the whole it is merely for the purpose of special study. Here our thought turns naturally to the question: just what is it that reincarnates? And this moves us on to mention of the seven principles or elements that make up man's constitution. As before, we now refer again to the Cosmic picture and point out that the Universe is sevenfold in nature and its seven energies and potencies give life and character to the seven principles of man. Parenthetically, the nature and functions of the principles and their relations each to all and all to each could lead us into a theosophic study of psychology and pneumatology, the ramifications of which would lead to recondite aspects of the subject as to who and what man is, together with studies of the evolution of the human race. But for the present sketch this would take us too far afield.

We still have to find the answer as to what it is in man that reincarnates. For this we would have to study the processes of death and of rebirth: the one is a dispersing of the seven principles to their respective destinations; the other entails the reassembling of them for the next life on earth. A detailed study of these processes would give an answer to these questions, but it would only be a partial answer, for there still remains the question Why? Why all this array of the assembling and dispersing, and again assembling apparently ad infinitum? Is it not after all just a 'heartless machinery'? going where? and for what?

But we have not completed our answer. All we have said could indeed be called a heartless doctrine, a merciless machinery, were it not for one thing: that man is, by whatever words we choose to express it, a spark from the mystical Center of the Universe, and that spark is the motive power that, though invisible, expresses itself through man and all the varied processes of nature. The whole press of life is towards an eventual awakening and a remembering, a recognizing of our oneness with that great Source of Being, the Heart of the Universe.

THE SUMMIT VEILED IN CLOUDS

JAN MOLIJN

We are daily surrounded by miracles, but life is so variegated and we are always so busy that usually we have no time to appreciate them. What are these miracles? Well, just the opening of a flower, or the growth of a baby, or, to make a celestial leap, the grand procession of brilliant starry orbs through the night skies. These are true miracles, are they not? For what do we actually know about the secret

life of the flower, of the babe, of the star? What do we know of the origin and destiny of solar systems and constellations? And where did we ourselves 'begin' in the eternal past, or what will be our destiny in the eternal future? And since these matters concern only the visible universe, we may proceed by wondering about the invisible cosmos and invisible man.

Our minds boggle at the idea of having to solve these mysteries. Nevertheless, we are all somewhat familiar with our own non-physical activities, which include thinking, willing, feeling and intuiting. That these embrace a vast field was known to many cultured peoples. The Greeks and Romans knew several aspects, from which we have borrowed such terms as *pneuma*, *bios*, *soma* and *corpus*. The Egyptians even recognized nine principles, the Brahmins seven, who gave them the Sanskrit names which are still frequently used in Theosophical literature, such as *âtman*, *manas* and *kâma*.

The series of seven is occasionally subdivided into a higher duad, an intermediate duad, and a lower triad, to illustrate the Pauline principles of spirit, soul, and body, in that order. It is also possible to symbolize man's seven principles by a triangle and a square, the triangle being called immortal, the square mortal, relatively speaking, of course. This diagram may serve the purpose of illustrating the processes of death and rebirth, because at the end of an incarnation the higher principles start on their planetary circumambulations, while the lower principles follow their course through the terrestrial and astral realms of this Earth, to meet again at the next rebirth.

That the ideas mentioned above are by no means common knowledge became abundantly clear the other day when a newspaper, in an article combating abortion, wrote: "It is characteristic of new life that it has not asked for life. Wanted or not, man is born, of parents that he has not chosen, in a world which he has not shaped." As against this materialistic view Theosophy teaches that every birth is the result of causes generated by ourselves and that nothing happens accidentally. Sooner or later everyone reaps what he or she has sown. This is the well-known doctrine of karma. It results from two forces: first the kosmic evolutionary impulse, which leads all creatures from darkness into light, via all the intermediary stages of being, from atoms to gods, during which pilgrimage self-consciousness and experience are obtained. The second force is generated by our own voluntary reactions to all that we have lived through on Earth, both pain and bliss. So to a considerable extent we are the architects of our own fortunes. But, we might well ask, what are these fortunes? They may be sorrow and pain, which bring their own meed of discipline and experience; or relative happiness, which for some consists in pleasure, power and property, or for others in service to their fellow-men. This latter motive may even transcend ordinary desire in such a way that one sacrifices his own immediate spiritual advancement to help others, because he hears Compassion speak: "Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?"

Theosophy teaches that such motives, and all spiritual impulses for that matter, originate—in stages—from the Summit of the hierarchy of adepts watching the progress

of humanity. This Summit—to our physical senses veiled in clouds—is sometimes referred to as the Silent Watcher, the Great Sacrifice, or the Wondrous Being. In the appalling situation mankind finds itself in at the moment, let us listen to the words of H. P. Blavatsky in *The Secret Doctrine* (I,208), finding in them not only consolation, but an incentive to do whatever we can to bring the sublime ethics of the Ancient Wisdom to those of our fellow-men who can realize their grandeur:

"He is *the* 'Initiator,' called the 'GREAT SACRIFICE'. For, sitting at the threshold of LIGHT, he looks into it from within the circle of Darkness, which he will not cross; nor will he quit his post till the last day of this life-cycle. Why does the solitary Watcher remain at his self-chosen post? Why does he sit by the fountain of primeval Wisdom, of which he drinks no longer, as he has naught to learn which he does not know—aye, neither on this Earth, nor in its heaven? Because the lonely, sore-footed pilgrims on their way back to their *home* are never sure to the last moment of not losing their way in this limitless desert of illusion and matter called Earth-Life. Because he would fain show the way to that region of freedom and light, from which he is a voluntary exile himself, to every prisoner who has succeeded in liberating himself from the bonds of flesh and illusion. Because, in short, he has sacrificed himself for the sake of mankind, though but a few Elect may profit by the GREAT SACRIFICE."

READER'S NOTEBOOK

If, as we believe, it has taken some billions of years for Man to reach his present state of development, it seems appropriate to speculate at this critical period about Man's prospects for the next billion years or so. At least such speculation gives full play to the imagination, and it is harmless.

So far as the past is concerned, it suffices to comment that some of the wildest fantasies of yesterday have become the realities of today. So far as the future is concerned, we are warned by some of our pundits that Man has no future; that life on Earth is on the verge of extinction.

So far as the present is concerned, Man seems baffled and troubled chiefly by the problems of population growth and pollution; and he is awed and uncertain about the wisdom of unleashing nuclear power, and of venturing into space. The former carries dire threats of world disaster; the latter is hazardous, expensive, and in the opinion of many, futile; for the evidence is very strong that, except for the Earth, there is no *accessible* sphere in the Universe capable of supporting human life.

Phenomenal as Man may be, he would be presumptuous indeed to assume that he is Nature's most highly developed creature. It seems reasonable to speculate that somewhere in the vast Universe, on planets circling some distant stars, there must be living species of some sort, where conflicts, cruelties and injustices of all sorts are unknown; where time, space and distances are eliminated; where the Spirit rules the elements; and where true Wisdom has replaced the mad rush for knowledge.

Man's progress to date has been almost entirely due to his physical and mental capabilities. From time immemorial Man has pondered the question of whether or not there is within him a Spirit that is eternal and indestructible. Logic supports the idea. Lack of material proof induces skepticism.

Can it be that future millenniums will permit the Spirit to shine through, so that Man will eventually overcome his weaknesses, attain true Wisdom, be one with Nature, and visit the Moon or any other celestial sphere without the need of complicated mechanical contrivances?

—James Hitchcock, M.D., Antrim, N.H.

A FOUNDATION FOR ETHICS

WILLIAM Q. JUDGE

The Theosophy Company (245 West 33rd St., Los Angeles, Calif.) continues its "William Q. Judge Series" of pamphlets, with No. 5, under the title "Occult Philosophy", with the following articles: "Theosophy Generally Stated" (From the Official Report, World's Parliament of Religions, published in *Lucifer*, December 1893); "The Application of Theosophical Theories" (*The Occult Word*, May 1886); "Universal Applications of Doctrine" (*The Path*, October 1889); "Which is Vague, Theosophy or Science?" (*The Path*, November 1890); and "The Synthesis of Occult Science" (*The Path*, 1891, February, March, May, 1892). From this last article we select the following paragraphs.—Eds.

Members of the T.S. have often wondered why H.P.B. and others well known in the Society lay so much stress on doctrines like Karma and Reincarnation. It is not alone because these doctrines are easily apprehended and beneficent to individuals, not only because they furnish, as they necessarily do, a solid foundation for ethics, or all human conduct, but because they are the very key-notes of the higher evolution of man. Without Karma and Reincarnation evolution is but a fragment; a process whose beginnings are unknown, and whose outcome cannot be discerned; a glimpse of what might be; a hope of what should be. But in the light of Karma and Reincarnation evolution becomes the logic of what *must* be. The links in the chain of being are all filled in, and the circles of reason and of life are complete. Karma gives the eternal law of action, and Reincarnation furnishes the boundless field for its display. Thousands of persons can understand these two principles, apply them as a basis of conduct, and weave them into the fabric of their lives, who may not be able to grasp the complete synthesis of that endless evolution of which these doctrines form so important a part. In thus affording even the superficial thinker and the weak or illogical reasoner a perfect basis for ethics and an unerring guide in life, Theosophy is building toward the future realization of the Universal Brotherhood and the higher evolution of man. But few in this generation realize the work that is thus undertaken, or how much has already been accomplished. The obscurity of the present age in regard to genuine philosophical thought is nowhere more apparent than in the manner in which opposition has been waged toward these doctrines of Karma and Reincarnation. In the seventeen years since the Theosophical movement has been before the world there has not appeared, from

any source, a serious and logical attempt to discredit these doctrines from a philosophical basis. There have been denial, ridicule, and denunciation *ad nauseam*. There could be no discussion from such a basis, for from the very beginning these doctrines have been put forth and advocated from the logical and dispassionate plane of philosophy. Ridicule is both unanswerable and unworthy of answer. It is not the argument, but the atmosphere of weak minds, born of prejudice and ignorance.

The synthesis of occultism is therefore the philosophy of Nature and of Life; the full—or free—truth that apprehends every scientific fact in the light of the unerring processes of Eternal Nature.

BOOK REVIEWS

Numbers: Their Occult Power and Mystic Virtues, by W. Wynn Westcott; reprint by Vasanta Press of the Theosophical Society, Adyar, Madras, (1973) of 1911 (3rd) edition; available in both cloth and paper binding; 131 pages; no index.

This collection of occult tidbits deserves a prominent spot in any occult, kabbalistic or numerological library. Complete with the original three prefaces by Westcott and the fullest amplification of the text by Westcott and his Rosicrucian students, it still has one serious flaw: its very comprehensiveness negates its real value as a reference. This could easily be remedied by the addition of an index.

Parts I, II, and III serve as an introduction to Part IV. In Parts I and II, five or six pages are devoted to gleanings from Pythagoras and his school concerning their general numerical philosophy and their complex classification of number types. Thus numbers are not merely even and odd, but evenly even, evenly odd, and unevenly even, all of which types are even numbers. There are as well three categories of odd numbers. Just a taste of their elaborateness and occult significance is laid out. Part III is a concise Kabbalistic exposé giving the Hebrew numerical equivalents and their Greek correspondences. Unfortunately our modern mentors have not thought it necessary to insure against errors. Thus, in the table of Hebrew/Greek Numerical correspondences, no less than fourteen errors are to be noted. In comparing this edition with the third edition, only two errors of omission were noted, both of which were dutifully carried forward into this fourth edition.

Part IV, as described in the contents, gives the "Properties of the numbers according to the Bible, Talmud, the Pythagoreans, the Romans, Chaldeans, Egyptians, Hindus, Mediaeval Magicians, Hermetic Students and the Rosicrucians." This part is further subdivided into seventeen chapters treating numbers 1 through 13 as well as 3-1/2, higher numbers, Hindu, and Apocalyptic numbers.

In form, the book is little more than an expanded table of contents to an as yet unwritten encyclopedia of Kabbalistic, Rosicrucian, and other ancient numerologies and numerical symbolologies. Used properly, this magnificent text can be an exhaustive mine of source-material for the erudite. For instance, are there ten or eleven sephiroth? This is an

age-old problem. The dictum of authority that there are eleven can be derived from the paragraph on the twelve-lettered name of God (p. 109). By the kabbalistic method of gematria, explained in Part III, this name of God is valued at 78, six more than the value of 72 given on page 120. This six is accounted for by the inclusion of the conjunction 'and' (or Hebrew 'vau') in the twelve-lettered name. By removing this letter the value is reduced to 72 with eleven letters. Eleven, however, is kabbalistically contrasted "with the perfection of the Decad . . . the essence of all that is sinful, harmful and imperfect." (p. 102). So one sephirah was hidden, leaving the usual ten, and the 'vau' was included in the name of God as a key to the hidden knowledge.

An amazing compendium.

—JOHN DRAIS

Dialogues on the Future of Man by Frederick Patka, Philosophical Library, Inc., New York, 1975, 332 pp. \$10.00.

This is a serious science fiction novel, concerned more with the future of man than with the mission of two visitors from outer space, NOESIS and GYNEA, inhabitants of an unidentified planet (which I call "X"), who come to give us a new intellectual climate to improve world conditions. Noesis contacts a young science fiction writer, Edward Knox, and persuades him to write a book incorporating Noesis' ideas, which are set out in a series of dialogues spoken into a "memory cell", describing conditions on Planet X. Knox enlists the help of a friend, Marissa, to join with him in the discussions with the two visitors. She drops out after discussing with Gynea her ideas on marriage and family life, leaving Knox to complete the book.

Discussions start with Noesis giving his views on knowledge, which he holds is based on the fundamental premise of organic continuity and unity of all beings. He rejects any belief in a God or Gods, which he labels anthropomorphic projections. The true human being, he says, is a combination of philosopher, scientist, and artist, as found on Planet X. It has a civilization fifty thousand years ahead of ours, which can only be improved by a program of eugenics, replacing natural with artificial selection to improve the offspring.

Life on X is one of leisure, with physical labor taken over by computers, leaving intellectual and creative work to individuals. The institutions of marriage and the family have been discarded; mating is arranged on a selective eugenic basis to improve and control the breed. Children are raised and educated in schools of 12 pupils without the love or domination of their parents. Everyone on X has the right to the exclusive use of things, but not to accumulate or dispose of objects, which are available to all. There is nobody to sell to or buy from. People live in well-spaced buildings, stocked with provisions under the supervision of computers. There is only one race, one language on the planet, with no government, no laws, no tribunals; a world of rational people, obeying reason based on knowledge, seeking freedom as the all-pervasive drive and value.

Morality based on supernatural authority or on the concept of altruism is rejected by the inhabitants of Planet X, who prefer the concept of virtue based on skill and ability

which will reward men with pleasure and happiness. They also reject an anthropomorphic personal god as the creator of the universe, or the existence of a First Cause preceding the universe. Reality and causality are held to be coexistent and coextensive.

The author's interest in the subject of values appears throughout this well written book. There is a tendency to generalize on human problems: marriages result in boredom, parents dominate their children, children resent the authority of their parents. But Patka's scientific and philosophic Utopia is incomplete. There is a lack of spiritual values. Altruism is rejected for self-love and freedom.

A. R. SHURLOCK

SCIENCE AND OCCULTISM (1974) By I. K. Taimni. 287 pp. Printed in India, Vasanta Press, Adyar, Madras 600020.

Anyone familiar with Taimni's writings knows that he must turn on his full powers of attention when reading this author. In this, his most recent book, the reader is presented with mind-boggling concepts, but he who is willing to concentrate and think has a rare treat in store.

In an over-long preface (why not make it a first chapter?) Taimni prepares us for an exploration beyond the familiar studies of man, God, and the universe—revealed religion, speculative philosophy, and inductive science, each attempting to discover ultimate reality. Taimni brings these avenues of thought, especially science, face to face with the concepts of occultism, noting their similarities and divergencies, especially where science has broken through to the unmanifest world only to hesitate at the confrontation or ignore it.

Taimni's development of his theme is well organized and concisely presented. He carries the reader with him, usually introducing a new chapter with a concise one-sentence restatement of the preceding discussion. In lieu of my inability to give any nutshell recaps of the author's forays into the world of the manifest and the unmanifest, let me indicate the trend of his thoughts with simple chapter headings: Scientific Theories and Occult Doctrines; The Absolute and Relativity; Dimensions in Space; the Point and Instant as the Basis of Space and Time; Points in Motion as the Ultimate Basis of the Objective Universe; The Integrated State (Coexistence of Integrated and Differentiated States); The Role of Light and Sound in Manifestation. These are samples, not the entire list, but they indicate the mind and soul openers that await the reader.

The last two chapters may lead the reader into strange territory—Negative Worlds, and The Principle of Uncertainty and Divine Will. Here Taimni is discussing what science calls anti-matter: "That there exist negative worlds in which everything as we know it exists mysteriously in an opposite manner has been known to Occultism for a very long time, although for some reason the subject has been kept in the background and not openly discussed" . . . "But now that Science has come to the conclusion that there must be negative worlds composed of anti-matter which they have recently discovered, everybody has begun to talk of negative worlds and to wonder where they are and what they can be like" . . . "The existence of negative worlds is not a mere hypo-

thetical assumption or flight of fancy from the Occult standpoint."

He follows with: "Everything in manifestation must disturb the harmony and distort the perfection of the Whole. So everything must have its equal and opposite in some form and somewhere, Time, space, matter, radiation and other constituents of the mechanism of manifestation must exist in two forms which are equal and opposite."

The last chapter brought me not to the end of the subject but to a continuing search into the confusing concept of the intervention of divine will. But don't be afraid of this book. Reading it is a magnificent experience. There were moments when Taimni's thought suddenly opened stunning vistas such that I would drop the book in the sheer joy of contemplating them.

I can give the publisher (Vasanta Press) no encomiums. The book has neither index nor glossary, a frustrating omission considering Taimni's prolific use of Sanskrit words, not always translated. The Preface, curiously, precedes the Contents which lists the Preface page number after you have read it. The front pages provide no list of Taimni's previous publications. It appears on the back cover. Should the cover be torn or discarded, the reader is without this information.

I recommend that you read with pad and pencil. Compile your own glossary as you proceed, to avoid the frustration of not remembering the meaning of a Sanskrit word given—where? Ten, twenty pages back which you now can't find.

—MARSHA MYERS

Esoteric Keys to the Christian Scriptures and The Universal Language of Myth and Symbol, by Henry Travers Edge, Point Loma Publications, Inc., San Diego, California, a paperback booklet of 93 pages, \$2.50.

The author, at twenty a graduate of King's College, Cambridge, met H. P. Blavatsky and "became one of her few personal pupils in London." Throughout his long life he never wavered in his devotion to studying and teaching the Ancient Wisdom.

Seldom does a student find so many facts, so many reasonable interpretations and such a store of esoteric wisdom presented so simply and concisely in such a small space.

Briefly he gives valuable keys of interpretation of Bible myth and symbol which could unlock our understanding of the deeper spiritual wisdom concealed in the Old and New Testaments—a testimony that humanity has never been without the Ancient Wisdom to inform them and Divine Teachers to guide them.

In the first part Dr. Edge, under 18 heads sympathetically discusses such interesting topics as: The Bible an Esoteric Book, Creation, Flood Myth, The Second Coming of Christ, Man's Second Birth, The God Within, The Cross, Did Jesus Have an Esoteric School? etc.

The second part of the booklet is a monograph on Myths and Symbols which transcend the limits of language and lead the thought processes to discover profound ideas which can be grasped intuitively by the faculties of the higher mind.

—D.V.D. in *Theosophy in New Zealand*

ITEMS OF INTEREST

"Vietnam Must be Made of Heroes"

So writes a correspondent, who adds: "They have now 1338 members (Adyar T.S.), an increase of 222 of recent date; most of them read either French or English; they are publishing the *Key* and the *Abridgement of S.D.* in Vietnamese. They have a training course of teachers, and an orphanage; they edit a *Bulletin* that goes to all members. What will become of all that?"

Theosophy in Israel

Boris de Zirkoff writes "*Wind of the Spirit, Esoteric Tradition, Fundamental*, etc.—all of G. de P.'s works—are now in the hands of the Blavatsky Lodge students (those who understand English) in Tel-Aviv. G. de P. is especially appreciated by them and others. Soon, with the aid of well-wishers here, they will have all the Blavatsky *Collected Writings*."

Montague A. Macbell

Montague A. Macbell, well known to theosophical readers throughout the world, died on March 4, 1975. For 28 years he was first a student and then a teacher at the Point Loma Theosophical Headquarters. He and his late wife Cora Lee then made their home in Scottsdale, Arizona. Mrs. Ila Barboroka of Ojai, California, echoes our own thoughts when she writes: "Monty was a person one couldn't forget. He was so talented, as a cellist, a speaker and an actor, and last but not least a most inspirational writer. We shall miss his name as we turn the pages of our Theosophical magazines."

The death of Edith Kerley, of Yucca Valley, California, is another loss. She was a devoted Theosophist of many years, a generous contributor to the Theosophical Cause.

NEW BOOKS FROM POINT LOMA PUBLICATIONS, INC.

H. P. Blavatsky and the Theosophical Movement by Charles J. Ryan, with Preface and material added by the Publisher, 480 pp. Chronology, Index, Illust. Paper, \$7.00.

This book presents an outline of the more striking landmarks in the historical background of the Theosophical Society during the lifetime of its chief founder, H. P. Blavatsky, and also covers some of the outstanding events that have occurred since her death.

Controversial matters—and H.P.B. and controversy go hand in hand—about which today there may still be differences of opinion, are examined also because they touch very closely on fundamentals. They are discussed with the author's always penetrating insight, yet with an impersonal touch not lacking persuasive charm. To the unprejudiced mind he shows that to regard H. P. Blavatsky as a charlatan is to reduce her life history—facts which cannot be controverted—to an incomprehensible jumble of absurdities; and no reader wants to fall into that narrow and bigoted classification.

"*H. P. Blavatsky and the Theosophical Movement*," wrote an earlier reviewer, "deserves a high place among the several biographies of H.P.B." And, he added with humor, "I advise substituting it for your morning meditation till read."

Cycles: in Man and Nature (No. 8 of the series of Theosophical Manuals), by Lydia Ross, M.D., paper, 96 pp. \$2.00.

Some chapter headings are: Man and Nature Allied in Cyclic Progress; Progressive Rounds and Races; Man's Body Vast Sounding Board; Cycles Imprinted on the Earth; Recurring Civilizations and Archaeology; Language Cycles; Spiral Pathways Among the Stars. Throughout these chapters the author with compelling examples emphasizes the unbreakable bond between Man and Nature. A challenging subject treated with vigor and charm, as the extract printed elsewhere in this issue indicates.

OTHER PUBLICATIONS

Life's Riddle? by Nils Amneus, 264 pp. paper, \$5.25. Thomas Amneus, publisher, 2440 Yosemite Dr., Los Angeles, California 90041; also distributed by Point Loma Publications.

Chapter titles indicate some of the content of this volume: The Ancient Wisdom; The Universe, a School of Experiences; The Unseen Side of Nature; Man's Complex Nature; States of Consciousness; Death-Sleep-Birth; Reincarnation; Karma, the Law of Consequences; Brotherhood.

The author, born in Gothenburg, Sweden, in 1878, was a mechanical engineer, and was an instructor at the Point Loma Theosophical Headquarters for several years in the early 1920's.

Fountain-Source of Occultism by G. de Purucker, edited by Grace F. Knoche, with Index, 758 pp. hardback, \$12.00; paper \$7.50.

This is an edited edition of twelve booklets of Esoteric Instruction given by Dr. de Purucker between the years 1929 and 1933 at the Point Loma Theosophical Headquarters. It is now issued by Theosophical University Press, Pasadena, California. Among other topics, the volume covers sections on Space and the Doctrine of Mâyâ, Galaxies and Solar Systems: their Genesis, Structure, and Destiny; Hierarchies and the Doctrine of Emanations; Invisible Worlds and Their Inhabitants; The Correlations of Cosmic and Human Constitutions; Death and the Circulations of the Cosmos; and The Hierarchy of Compassion.

CONTRIBUTIONS

The following contributions have been received since the last report in March *Eclectic*, and are here acknowledged with grateful thanks: I.L.H., \$576.30; C.F., \$5.00; Anon. \$100.00; V.U., \$15.00; H.D.M., \$3.75; J.H.V., \$35.00; R.H., \$20.00; J.N.S., (in memory of Edith Kerley), \$10.00; R.C., \$20.00; I.L.H., \$1000.00; N.A., \$40.00; and for the special Theosophical Manual Fund: J.&L.M., \$6.00; A.S., \$25.00; I.S.&R.B., \$843.29; E.B., \$400.35.

WIZARD'S SECRET DOCTRINE REFERENCE SERIES

Wizards Bookshelf (Hermetic Philosophy, Antiquities), (Box 66, Savage, Minn. 55378), Publisher, Richard Robb.

Mr. Robb has set himself the task of publishing what he calls the "Secret Doctrine Reference Series"; books pointedly referred to by H. P. Blavatsky in writing her masterpiece *The Secret Doctrine*. Writes Mr. Robb: "Most readers are overwhelmed by their first exposure to the S.D. and can become discouraged. The reason, obviously—no background. With a little preliminary reading of the references, even the simple ones like *Enoch* and *Esoteric Buddhism*, the S.D. is removed for the reader from the world of fantasy into reality. The S.D. is not difficult for one who will develop a foundation. You don't study calculus with only a basic math credit.

"These books also stand alone. They are not opinions or commentaries. I have tried to find books of timeless value with information that should be preserved. If these titles are hard to find now, what of the researcher of 2075? Will there be writers then with a turn of mind to write similar books? . . . I feel that the S.D. may be with society in 2575. Certainly the researcher is rewarded many times by the information contained in these references, as there isn't room in the S.D. for all of them. There are passing remarks in the S.D. that will lead one to a gold mine—again if you try."

Here is a partial list of the Series now available from the publisher:

The Divine Pyramander of Hermes Trismegistus (Thoth the Egyptian) Translated from an ancient Arabic manuscript by John Everard (1650). Includes cycles of creation and destruction; the 7 zones; nature of man's soul; rules for liberation; and the 8th sphere. 140 pp. \$6.00

Plato: Cratylus, Phaedo, Parmenides, Timaeus, and Critias (1793) Transl. by Thomas Taylor, with his invaluable comments. This is a new edition reset verbatim in modern typeface. Blavatsky used Taylor exclusively. Limited to 500 copes. Index, 500 pp., \$25.00.

The Origin and Significance of the Great Pyramid (1882) by C. Staniland Wake. This very rare volume is one of the best works on the most occult structure in existence. Additional notes, index. Illustrated. 140 pp. \$6.50.

Key to the Hebrew Egyptian Mystery In The Source Of Measures by J. Ralston Skinner (1875). A basic reference for *The Secret Doctrine*. With supplement, new index, and bibliography. Illus. 412 pages, \$15.00.

Sacred Mysteries Among the Mayas and Quiches, by Auguste LePlongeon. Insights of 12 years of Yucatan archeology by the discoverer of the Royal sepulchre at Chitchen Itza. LePlongeon spoke Mayan fluently. New Bibliography. Illust. 200 pages, \$7.00.

In preparation are *Ancient Fragments* by Isaac Preston Cory, reprint of the unedited edition of 1832; *Surya Siddhanta*, transl. by W. D. Whitney from the Sanskrit (the oldest astronomical treatise in the world); *Shan-Hai-King (Book of Wonders, Land and Sea)*; and others. All books are hard cover, with Smyth sewn binding, heavy cloth, gold stamped, and shrink wrapped for protection.